

THE LATTER-DAY SAINTS'
MILLENNIAL STAR.

ESTABLISHED IN 1840



From the sculpture by Bryant Baker.

The Pioneer Woman

The Empire Has A Story Of Mormon Colonizing, Too!

(See article page 538)

TIME VINDICATES THE VERITIES

By ELDER MELVIN J. BALLARD

OF THE COUNCIL OF THE TWELVE APOSTLES

I HAVE been deeply impressed by reason of recent visits to some of the missions of the Church that we are making history fast. I am also impressed that we are often so close to great and important events we do not always realize their full significance. I have been further impressed that it is impossible for one generation to pass correct judgment upon men or measures,

for one generation has often been wrong, has condemned the teachers of truth, whereas the generations that have followed afterwards have vindicated those who have been so condemned. I have discovered, however, in my study of the past that time is ever on the side of right and truth, and the judgment of time is always correct, for time dethrones error and falsehood, and time elevates to their right place truth and the teachers of truth.

Let me give a few instances that have greatly impressed me. It was my privilege a few months ago to stand by a monument in Richmond, Missouri erected by the State of Missouri to the distinguished gentleman, Colonel Alexander William Doniphan. It is true that an official of the State of Missouri, acting undoubtedly under the instruction of the Governor of that State, issued an order for the execution of the Mormon prophet, and it is also true that General Doniphan defied his superior officer and refused to execute the order, saying that it would be nothing short of cold-blooded murder, and that if anyone else undertook to execute that order

The Order

DURING those stormy days in the genesis of the restored Church, this order went out in Missouri to Brigadier-General A. W. Doniphan, to be executed November 2, 1838: "You will take Joseph Smith and the other prisoners into the public square of Far West, and shoot them at 9 o'clock tomorrow morning."

Doniphan's reply was: "It is cold-blooded murder. I will not obey your order . . . and if you execute these men, I will hold you responsible before an earthly tribunal, so help me God."

"Time brings all to light," says an old Latin proverb. In his clear, forceful manner, Apostle Ballard tells in this sermon how time dealt with General Doniphan and the man who inspired the above order, and where time has relegated others who raised their voices against the Church in those early days.

he would be a witness against him in the courts of justice.

I have searched the records and fail to find that General Doniphan was ever court-martialed for defying his superior. He espoused the cause of justice, and time has vindicated him, for the State of Missouri whom he defied has erected on the public square at Richmond a magnificent monument to General Doniphan, and upon it are written these words:

Colonel Alexander William Doniphan was of immense stature, noble appearance, brilliant parts, fearless, of great moral courage, sanguine,

faithful, just, poetic in temperament, a champion of the downtrodden, eloquent beyond description, and without doubt entitled to be classed among the great orators and lawyers that ever lived.

Time vindicated him.

What did it do to the man whom he opposed, who inspired this persecution and who ultimately signed the exterminating order that drove the entire membership of the Church in the State of Missouri out of the State itself? You will find a marker erected over the grave of Lilburn W. Boggs, the man who lifted his hand against the Prophet and who drove the Church from the State of Missouri. It is erected in the little village of Napa, California, on an ill-kept and almost forgotten grave. In a small cemetery near the town of Napa, some 43 miles north of Oakland, lie the remains of the Governor of Missouri

who declared that the Mormons would perish on the Plains, and naught but their bleaching bones would remain. He also, in his exterminating order, said: "The Mormons must be treated as enemies and must be exterminated and driven from the State, if necessary, for the public good." And time has passed judgment upon him, has relegated him into an almost unknown grave, and no honour or glory is attached to his name.

I visited Springfield, Illinois on a recent trip through the Northern States Mission with President Bryant S. Hinckley, and was reminded again of the action of two of Illinois' famous sons. One of them, while a candidate for the presidency of the United States, was asked what he would do with the Mormon problem—for it was just at that time that the runaway judges from Utah had circulated their falsehoods and had stirred up prejudice

against our people, which ultimately brought Johnston's army to Utah—and Stephen A. Douglas, the little giant of Illinois, said that if he became President of the United States he would "apply the knife to this pestiferous cancer on the body politic and cut it out to the very roots, and sear it over with a red-hot iron."

He was reminded, when his speech reached Salt Lake City, of a conversation he had with Joseph Smith when Douglas was an almost unknown country lawyer, in which the Prophet told him that the time would come when he (Douglas) would be a candidate for the presidency of the United States, and he warned him that if at that time he lifted his hand against Joseph Smith or his people he would feel the hand of Almighty God; and he was warned to beware lest the judgments be fulfilled upon his head. But he did not desist. He went on in his own self-laid course to defeat, failing utterly. Though his own party's candidate for the presidency in the previous election had been eminently successful, Douglas was a miserable failure, and within a



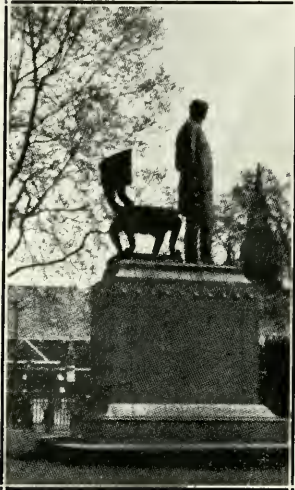
Doniphan Monument

Honour came to him, ignominy to his superior.

year died at the very prime of his life, a broken-hearted, disappointed man.

I have failed to find in my search a conspicuous monument erected to Stephen A. Douglas. Time dealt with him.

His opponent was that wise, judicious, great patriot, Abraham Lincoln, who when asked "What would you do with this Mormon problem?" is reported to have said: "When I find in the field a tough stump, instead of spending my time trying to remove it, I usually plough around it. This is what I will do with the Mormon problem. I will just plough around it." He went on to victory, to honour, to fulfill his mission, and not only the State of Illinois, but the United States itself has erected to the great Lincoln the finest monument ever built to mortal man.



London's Lincoln Statue
But he went to victory.

I could tell the story of others, not only from among those outside the Church, but those who apostatized and left it and lifted their hands against it. Not one of them has won honour and glory through his efforts, but time has levelled him to his proper place. I could tell you the story of countless thousands of humble men who lent their hands to the building of this, God's work, and have been lifted up beyond the plane on which they and their ancestors have travelled for generations, to a place of power and influence and intelligence and understanding that the generations before them never knew.

This is as true today as it was when uttered long ago, that the Gospel of Jesus Christ is a savor of life unto life to all those who subscribe to it, and

death unto death to all those who oppose it. If, therefore, the testimony of Joseph Smith and the testimony of his successors had not been the truth, it would have been discovered before now, for time is moving more rapidly than ever before to pass its judgment upon men—for we live in the age of the greatest light and learning and knowledge the world has ever known, and error is detected much easier and more quickly than ever before. If these declarations that we make were not true, time would have dissolved this Church, and it would have passed away before this day. Time is vindicating misunderstood men; time is vindicating their teachings and supporting them.

The dogs have barked, but the caravan, the Church of the living God, has gone forward in the past, as it shall go in the future, grandly on to its destiny. God help us to stay on the ship; God help us to do our part and to keep from everything that would lead us from the main path, which if we continue to travel in shall bring us to glory and exaltation.—(Adapted from an address delivered at the 106th Annual General Conference in the Salt Lake Tabernacle.)

MORMONISM AT AN INTERNATIONAL FAIR

LAST summer at San Diego, America's West Coast naval base, the California Pacific International exposition opened, 23 countries and 400 exhibits contributing to make it one of the international highlights of the decade. So successful was the 1935 exposition, that officials decided to open it again during 1936 (February 12-September 9).

Pageants, parades, devotional services, lectures and exhibits of the Church of Jesus Christ of Latter-day Saints have helped to attract the hundreds of thousands who have visited the Exposition grounds.

Two special days (Friday, July 24 and Sunday, July 26) were set aside this year by Exposition officials to honour Utah and the Mormon Pioneers (Star, July 30).

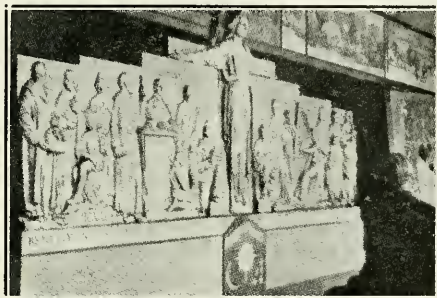
Reports from San Diego declare that the Latter-day Saint "Vesper Hour," consisting of vocal and instrumental selections and a talk by President Nicholas G. Smith of the California Mission, was witnessed by more people than have attended a Vesper service at the Exposition this year. Approximately 5,000 persons crowded into San Diego's Organ Amphitheatre Sunday afternoon to hear the services.

Following the Vesper presentation, a pageant dramatizing the March of the Mormon Battalion, the longest march of infantry in world history (over 2,000 trackless miles in what is now southwestern United States), was featured in Spreckles Organ Amphitheatre. Nearly 10,000 spectators witnessed this spectacle depicting the trials, vicissitudes and valour of the Mormon manhood in loyalty to

their country in the frontier days of 1846. Written by Bertha A. Kleinman, Latter-day Saint poetess, the drama was portrayed by a cast of 500.

Apostle Reed Smoot, former senior Senator in America's Congress in Washington, D. C., was speaker at Utah Day ceremonies at the Exposition July 24. President David H. Cannon of Pasadena Stake was master of ceremonies. Almost a capacity crowd filled the Palace of Entertainment Friday evening to attend the Mormon programme of classical music

and Mutual Improvement Association contest dancing. It was a typical Latter-day Saint social; it was opened with prayer and smoking and drinking were prohibited. The day's activities be-



Bas-Relief At The Exhibit.

About 300,000 have heard the story.

gan with a parade depicting the work of the auxiliary organizations of the Church and the story of the Mormon Pioneer. It was headed by a 247-piece band.

Last summer (July 19-25) the Mormon Tabernacle Choir was presented in Ford Bowl at the Exposition, and Utah Day was celebrated July 24 as it was this year. At the request of officials, travelling elders gave lectures on the Book of Mormon in the House of Hospitality for a month, commencing October 11.

During both the 1935 and 1936 seasons the Church has operated an exhibit at the Fair. The Church exhibit inside includes murals, bas-relief friezes and statuary groups telling mutely but eloquently Mormonism's history and ideals. Approximately 300,000 persons have heard the exhibit lectures.

THEY WERE LIKE SAUL

By Elder Arlond T. Christensen

EVER since the humble Nazarene began His earthly ministry, His followers have been the object of persecution at some time or another. Most of us are familiar with the terrible oppression and suffering that the primitive Christians endured. So, too, are many acquainted with the trials and hardships of the early members of the restored Church of Jesus Christ. Invariably, out of these dark clouds of adversity has arisen a gleam of new vigour and strength for both the Church and its members.

The Latter-day Saints in Britain have not been without their trials—caused often by ill-informed prejudice of the past which is fast giving way to a new and unprecedented respect. In Kidderminster, the small carpet town in the midlands which is familiar to many saints and friends of the Mission as venue of the first two annual mission-wide conferences of the Mutual Improvement Association, feeling toward the Church was not exactly friendly at one particular time as late as 1923.

President Robert L. Dunn of Kidderminster Branch relates an interesting incident which occurred then:

“One Thursday evening I started on my way to attend our Branch Mutual Improvement Association meeting in the large hall which the Branch had rented for years in Worcester Street, in the heart of town. I walked to the hall with some apprehension, for rumours had reached my ears that an attempt was to be made to break up our meeting.

“But imagine my surprise when I entered the hall to find about forty strangers restlessly moving about. It was not long before I realized that they had come to witness the impending excitement. Most of them were youths in their teens.

“When I arrived, Brother George A. Allen was the only member of the Church in the hall. He seemed calm. He was seated at the table making preparations to commence the meeting.

“Then I went around to all the young strangers and greeted them. I asked them to bring their chairs and arrange them in a semi-circle around the stove. At first they seemed rather reluctant. I urged them to make themselves at home. We evinced no sign that we suspected they had come for a disturbance. Soon they had all responded.

“Our meeting began. We waived our customary M. I. A. programme, and began with some hymns. Then Brother Allen suggested that I give a little talk on Mormonism. I spoke for forty minutes. I told them the hallowed story of Joseph Smith receiving the vision from the Father and the Son, who appeared to him in a vision in answer to Joseph's prayer. I told them that God, our Father, and Jesus, His Son, were actual personages with bodies, as they appeared to the boy prophet. I told them that the missionaries of the Church had come to this land to spread the tidings of this restored Gospel. They had come at their own expense and with no salary, but simply out of the love

for the Church and a burning desire to pass its joy-giving message on to the people of this land.

"No violence from outside had yet come. We proceeded with the meeting. We gave the visitors an opportunity to ask questions and to sing more hymns. Then we closed the meeting. The mobbers had not come.

"Those who had come to hold the cloaks—and perhaps participate themselves—as Saul had done at the stoning of Stephen, evidently appreciated our kindness. That night some friendships were formed that have endured ever since."

The incident that evening proved a blessing rather than an unhappy one. Three of those young strangers who had come for excitement found everlasting truth. They later joined the Church. They are Sisters Gladys Elmes, now a Primary worker in the Branch; Brother Stanley G. Starr, who has since emigrated to New York, and Brother Weston Franklin, who moved to Leominster (near Kidderminster) about two years ago.

Like Saul of old, these lives have been enriched. Out of darkness they saw light.

MOHAWK SINGER AND THE BOOK OF MORMON

To thousands of music-loving ears in Great Britain the mention of Os-ke-non-ton immediately conjures up echoes of vocal melody that comes only from a master. Os-ke-non-ton is a world-famous baritone singer who not long ago completed an engagement in London's Royal Albert Hall (seating capacity nearly 10,000). He has appeared in Albert Hall in concert 150 times, and is famous throughout Europe and America for his roles in Charles Wakefield Cadman's Indian opera, *Chanevis*, and Faribairn's *Hiawatha*. Besides in London, he has thrilled audiences in Milan, Berlin, The Hague, Paris, Amsterdam and in other European cities.



Os-ke-non-ton

Was interested.

Recently the "Mohawk Singer," as he is familiarly known, visited Salt Lake City in the course of a tour through western America. On July 31 he was shown through Temple Square, and in the museum there the Indian relics were pointed out to him. Then the guide related to him the story of the Book of Mormon, giving the account of his forefathers—for he is a full-blooded Iroquois Indian of the Mohawk tribes of New York State. He was told that his forbears had come to America from across the sea, that there were three migrations: one from the Tower of

Babel about 4,000 years ago, and two others from Jerusalem approximately 1,400 years later (that is, about 600 B.C.).

The noted singer with flowing black hair listened attentively, and then summarized his conclusions something like this: "Of the many anthropological explanations of the origin of the American Indian the Mormon one impresses me as the briefest and most feasible."

While in Salt Lake City, Os-ke-non-ton expressed his regret in not renewing an old acquaintance with the famous Mormon singer, Emma Lucy Gates Bowen, who was out of the city at the time. From Utah he motored to Santa Fe, New Mexico, to appear at the concert at the city's centennial (August 4).

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, AUGUST 20, 1936

EDITORIAL

"OVER-SUPPLY OF EDUCATION"

THIS was the heavy-print title of a news item in a recent edition of a London daily. It challenged our attention. We read with the greatest interest that a high official in educational administration, in addressing the Congress of Universities at Cambridge, was quoted as expressing the view that "there is an acute danger in under-supply (in education), but there may be an equal danger in over-supply." He referred to the increase in university students since 1900 from 20,000 to 50,000. He was further quoted as saying "this problem of how far we can properly increase our university and secondary school provision—what is, to use a technical term, the 'optimum' limit—is one of the most important that faces education."

In his talk, the speaker seemed to raise two questions—what proportion of the public should receive secondary school and university training and how can this training be provided? These are important questions for every people in every land, and to date they have answered them in various ways. There are advocates of the idea that "a college education is the right of every youth." There are others who believe it is unwise to encourage all youths to seek a college education, for the great majority of them do not have the capacity to profit sufficiently by the opportunities afforded by the colleges. For these, university residence would be wasteful in time and money, it is held. Experience seems to show there is much truth in this latter view. Obviously the speaker referred to above holds some such opinion.

All of us, of course, should seek for and be guided by wisdom. And what is wise under one set of conditions will often not be wise under different conditions. Would it be wise for a moron to borrow money to go to college? If a youth doesn't like study, would his parents be justified in making sacrifices to send him to college? Many questions of this kind might be asked. There is one fact, however, we all recognize—in democratic countries there has been a vast growth in the education of the masses during the past fifty years. And in these countries there is general agreement that it is a responsibility of the state to see that at least elementary education is made available for all its children.

Further, the state has been extending its aid more and more through secondary schools into colleges and universities. In many places secondary education is now free to the youth, and the amount paid by the students to the college for their educa-

tion is a minor part of the cost, the state providing the major part. But so far as the present generation can see there is no likelihood that any state will provide a free college or university education to all its young people. However, those that are specially gifted, if it needs be, are now generally given scholarships, entitling the holders to more or less aid in college or university. Every democracy knows that its well-being in this modern world is dependent, among other things, upon the character and education of its people. This fact gives it ample justification for providing free educational facilities to its youth.

Latter-day Saints are warm friends and supporters of education. This is due, in part, to their theology. They believe in man's endless progression. "As God is man may become" is a poetic expression of this doctrine. Man is a spiritual child of our Heavenly Father. Hence man possesses in embryo the characteristics of his divine Father, one of which is intelligence. Accordingly, our prophet, Joseph Smith, taught that "it is impossible for a man to be saved in ignorance;" also, that all the knowledge and intelligence to which we attain in this life will rise with us in the life to come. Latter-day Saints, through a divine revelation to their Prophet, are commanded to be diligent in seeking knowledge and truth by listening to teachers, by study, by faith, etc. Every person accustomed to pray devoutly knows that knowledge comes to one through divine inspiration, resulting from the exercise of faith.

It will be readily understood why the Latter-day Saints have always sacrificed to foster education. In the districts where they pioneered along the Rocky Mountains, from Canada to Mexico, schools were always among the first things set up. This explains why in proportion to their numbers the Mormon people have a higher percentage of secondary school and university graduates, both men and women, than any other people. Education is a major business with them, one for which they will cheerfully sacrifice. No one can be over-educated. In itself education can hurt no one; its misuse may do so. Any good thing may hurt us if not wisely handled. For example, too much food may cause distress and illness. The more extensive the education the greater the capacity for genuine enjoyment. And "men are, that they might have joy." Hence to obtain real genuine joy should be man's chief objective. The pursuit of this objective will require that education shall continue throughout life—throughout eternity. There can be no such thing as an over-supply of the right kind of education.—JOSEPH F. MERRILL.

"EVERY mind was made for growth, for knowledge; and its nature is sinned against when it is doomed to ignorance."—CHANNING.

"THE wise man carries all his wealth within himself."—MENANDER.

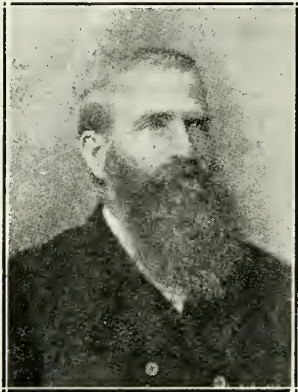
THIS WEEK IN MORMON HISTORY

The Mormon Trail That Winds Through Maple Leaves

WE detachments steady throwing,
Down the edges, through the passes, up the mountains steep,
Conquering, holding, daring, venturing as we go the unknown ways,
Pioneers! O Pioneers!—WALT WHITMAN.

THE British Empire has its Mormon Pioneer story, too!

Out in the west of the Dominion of Canada, near the eastern slopes of the rugged, snow-crested Rockies, there lies the setting of a thrilling drama of colonizing which parallels that enacted two score years before by Brigham Young and his courageous followers in Salt Lake Valley—about 600 miles to the south. The story begins in 1887. This week marks the anniversary of its crowning climax—the dedication of a magnificent temple in the Mormon-founded town of Cardston in the Province of Alberta, Canada, August 26, 1923.



Charles Ora Card

He was Canada's Brigham Young.

The "Brigham Young" of Canadian colonizing was Charles Ora Card, whose life would supply all of the thrills and adventure for a popular-selling biography. Born November 5, 1839 in the township of Ossian in western New York State, he endured with his parents the rigours of the Mormon Pioneers who emigrated west. A few days after his baptism, at the age of 16 years, he was on his way to Salt Lake Valley. That was in 1856, nine years after Brigham Young's first company had entered the Valley.

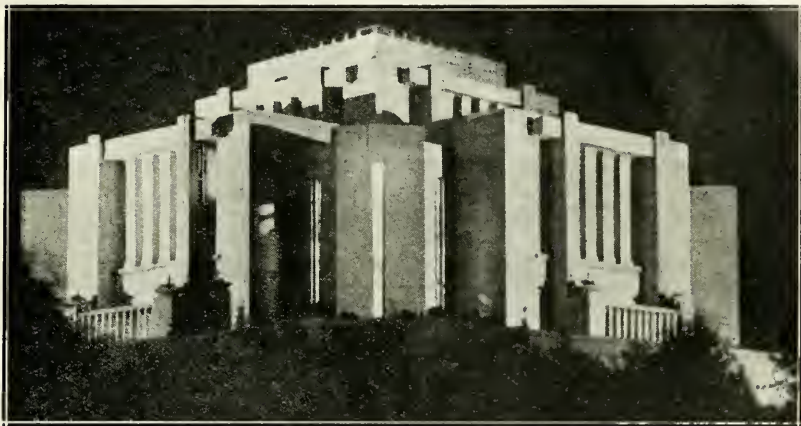
On the westward trek his father purchased two yoke of oxen and a wagon, and with them the Cards accompanied the first handcart companies to Utah. These companies consisted of those saints who bundled their belongings together and then pushed and pulled them across the plains in two-wheeled vehicles. Youthful Charles took his turn standing night guard with men of the company in readiness for attacks from the Red Indians. He also spurred his horse and fired his musket on the blood-curdling buffalo hunts for food. When streams were encountered the boy would help carry the women and children across. His father and uncle were ill most of the way, and that left the lad to care for the animals and wagons, in addition to looking after other camp chores.

Once in Utah, he was not long in distinguishing himself both as a colonizer and as a leader among the Latter-day Saints. His twentieth birthday found him building a log cabin for his father in Logan, Utah, about 90 miles north of Salt Lake City. In Logan he was active in the Sunday School, serving as first assistant superintendent in his stake for 15 years. In 1871 he answered

the call of a mission to the eastern states. Later he supervised the construction of the £154,000 Logan Temple, and became president of Cache Stake in 1884.

Then in the autumn of 1886 a unique call came to President Card from President John Taylor. He asked Elder Card to explore western Canada, and report the feasibility of establishing a Mormon community there. The veteran colonizer was quick to answer the call, quick to go through with the assignment. Two months later he had finished his job and had submitted a favourable reply to President Taylor.

The report must have struck a happy chord in the bosom of President Taylor. He was British-born—a native of England. Furthermore, he had been converted to the Church as a young



Canadian Temple In Cardston, Alberta.

“Ten years of toil brought forth a splendid edifice.”

man searching for truth in eastern Canada fifty years before. His eagerness to colonize on British soil expressed itself the following spring when he again called upon Colonizer Card. This time he asked him to lead a group of Latter-day Saint Pioneers up the northern trail through the Rockies and settle in southern Alberta (one of Canada's nine provinces).

Going ahead, Elder Card covered two-thirds of the distance by rail. Then he was joined in the mining town of Helena, Montana by Elder Thomas E. Ricks of Rexburg, Idaho, who already had experienced many story-book adventures with the Redmen; Bishop Thomas X. Smith of Logan Fourth Ward and Elder Nills Monson of Hyrum, near Logan. From Helena they journeyed in Elder Monson's wagon to the present site of Cardston, named for President Card.

They located on Lees Creek (a tributary of St. Mary's River of Alberta) near famous old “Chief Mountain,” one of the monarchs of the Central Rockies. This towering skyscraper of Nature had long been the guide for nomadic Red Indians traversing the Great North Trail. The Lees Creek camp was situated on a vast plain of deep, rippling grass which extended beyond the Pioneers'

vision. A few days later more settlers from Cache Valley (vicinity of Logan, Utah) joined them, and by June 3, 1887 the camp enrolment had swelled to 42 Latter-day Saints. Gradually their tents disappeared—like the melting spring snows—and log cabins burgeoned up in their stead. Ploughs began turning over the rich soil, and in the following autumn their crop of oats yielded eighty bushels to the acre.

Supported by a faithful wife, Zina Young Card, daughter of President Brigham Young, herself rich in Pioneer experience, President Card pressed ahead with his zealous, frontier-conquering spirit. He introduced the first steam thresher into the vicinity of Cardston, directed the first saw mill and helped establish the first dairy and grist mill there, founded the town's first shop and was a moving power in the construction by the Mormon people of a great canal in the region. There are those living today who heard the late President Card prophesy that the vast region between Lethbridge and Cardston would some day become one flowing field of grain. They have witnessed the almost unbelievable fulfilment.

Meanwhile these sturdy Canadian Pioneers, animated with the same indomitable force of faith and conviction that fired on their predecessors in Salt Lake Valley, laid the foundation for a thriving Church community. By October of the year following their entrance into Alberta an ecclesiastical ward had been set up. Seven years later there were three wards thriving in Alberta, and June 9, 1895, Alberta Stake was created, with Charles Ora Card as president. Eight years later the stake was divided, so rapid had been the growth, and today there are three stakes (Alberta, Taylor and Lethbridge) in Canada, with a membership of 11,000 Latter-day Saints.

THE site for the Cardston Temple was dedicated by President Joseph F. Smith July 27, 1913, and the cornerstone was later laid under the direction of Apostle David O. McKay. Ten years of toil brought forth a splendid edifice, whose argent beauty symbolizes the purity and divinity of the cause that erected it, whose stateliness and massive solidity testify to the firm, unflinching faith of its builders. Like some of the other Mormon Temples, it is exalted on a prominent hill overlooking a valley. Patterned on the design of a Maltese Cross, it is constructed of stones hauled from quarries 200 miles distant. Costing £199,400, it is one of the finest buildings in western Canada.

President Heber J. Grant dedicated this monument to the Mormon Pioneers of Canada August 26, 1923, and actual temple work began under the direction of Apostle George F. Richards, present president of the Salt Lake Temple.

Many distinguished visitors have paid tribute to the Mormon people in Alberta. Among them were Lord and Lady Willingdon, who recently visited the Temple as representatives of the late King George V. They were generous in their praises of Mormon achievement in that region.

At a celebration only last May 16 a cairn (pyramid of stones) was dedicated on the banks of Lees Creek, near old "Chief Mountain," in memory of the Mormon Pioneers who brought new life and new vitality to this region in western Canada, once inhabited only by the shifting Redman.

Yes, there is another Mormon Pioneer trail strewn with stories of courage and faith. It is the one that winds through the maple leaves to the fertile British soil of Alberta—out where a stately House of the Lord now stands in a golden setting of shimmering grain and flourishing Latter-day Saint communities.

Other Anniversaries This Week

August 21, 1809—Birth at Campbell County, Kentucky of Apostle Charles Coulson Rich (*Star*, July 30).

August 24—Sixty-eighth birthday anniversary of Apostle Joseph F. Merrill, president of the European Mission.

August 26, 1883—The first permanent branch of the Church among the Maoris in New Zealand was organized by Elder Ira N. Hinckley.

August 25, 1878—The first meeting of the Primary Association was held under the direction of Sister Aurelia Spencer Rogers in Farmington, Utah.—WENDELL J. ASHTON.

NEWS OF THE CHURCH IN THE WORLD

Dedication of the Winter Quarters Cemetery monument will take place Sunday, September 20, Church



The Monument
Will be dedicated.

officials have announced. President Heber J. Grant will likely attend the dedicatory services. During two years of privation (1846-47) more than 600 Latter-day Saints perished at Winter Quarters (near Omaha, Nebraska, on the Mississippi River) where they had been driven by hostile Nauvoo, Illinois mobs. The monument is now being erected in their memory. None of the graves in the cemetery is marked, and few of the names of those who died are known.

Mormon history from 1830 (when the Church was organized) to 1848 (year after the Pioneers entered Salt Lake Valley) provides the background for a new novel, *The Soul's Fire*, by Elder Jeremiah Stokes, Salt Lake City attorney. Published by Carlyle Suttonhouse Ltd. (Los Angeles, San Francisco and Chicago), the 325-page book is generously illustrated. Elder Stokes has written *Modern Miracles* (compilation of faith-promoting stories),

Thunder Cave (popular juvenile) and several other works.

Five Thousand persons assembled beneath a star-lit sky the evening of July 26 at Hill Cumorah to witness a pageant, "Truth from the Earth," presented by missionaries of the Eastern States Mission. It was at this same Hill Cumorah, 109



Hill Cumorah
Was the setting.

years ago, that Joseph Smith, heaven-inspired founder of the Mormon Church received a set of golden plates from an angel of God and later translated them by divine inspiration into what is now called the Book of Mormon. The Hill is located near the town of Palmyra, New York State, lying 200 miles northwest of America's largest city (New York). The pageant was a climax to a three-day conference of the Mission led by President Don B. Colton, former United States Congressman. In a brief address following the pageant, President Colton referred to the manifest change in attitude toward the Church during recent years, pointing to its increased esteem among non-members.

OF CURRENT INTEREST

Hero of the Eleventh Olympiad in Berlin was Jesse Owens, American negro. He won first place in three events: the broad jump, 100 metres and 200 metres. Last Saturday Owens participated in an exhibition of British and American athletes in White City Stadium, London (scene of the 1908 Olympic Games). While Owens was in London a reporter wrote of an interview with him (London *Evening News*, August 14): "‘Want a smoke?’ His voice was light and softly American: ‘Fraid I don’t smoke; don’t drink either. Guess I jes’ never liked it. Never took it up. Once I had a drink of wine when I was nine years old. Oh, it was *terrible*. I was in bed for three days. Was I a sick baby?’" "The world’s fastest human" said further, in another interview (London *Sunday Graphic*, August 16): "My drink is milk, and, frankly, I love it. I could drink all the time and never tire of it. . . I invariably rise at 6:30 a.m. and retire at 9:30 p.m. Nine hours’ sound sleep each night, and I am fit for anything. But it must not be the case

of nine hours tonight, five hours tomorrow and then perhaps ten hours. *Nine hours sleep every night.*"

Eminent personalities have this to say about drink: "Alcohol has practically no food value and it never increased working capacity."—Sir Arthur Newsholme, K.C.B., M.D., etc.; "Alcohol impairs sight, confuses judgment, spoils accuracy, hastens fatigue."—Major T. B. Bingham-Hall; "Alcohol is the greatest trap life has set for the feet of genius."—Upton Sinclair (novelist); "The precision that tennis demands makes necessary total abstinence—even from beer."—Helen Wills-Moody (former Wimbledon champion); "The drink traffic corrupts politics, wastes national resources, perpetuates the slums."—C. G. Ammon, J.P., L. C. C.; "Woman is the great home maker—drink is the great home breaker."—Sir John Simon (Britain’s Home Secretary); "It is impossible to reconcile the interests of the drink trade with the interests of the nation."—The Viscount Astor. (From *Facts and Figures*, Fourteenth Annual Issue).

A TEMPLE THEME AT THE CONFERENCES

THE absorbing story of Latter-day Saint temples, their building and the work carried on within their sacred walls, will be theme of the autumn series of district conferences in the British Mission, President Joseph J. Cannon announces. A lantern-slide lecture, followed by a social, will be given on the Saturday night preceding each conference, and a genealogy theme—closely akin to temple work—will pervade the Sunday services.

Dates of the conferences, open to non-members as well as to Latter-day Saints, follow:

WelshSept. 5-6	Scottish.....Oct. 24-25
BristolSept. 12-13	Newcastle ...Oct. 31-Nov. 1
BirminghamSept. 19-20	Leeds.....Nov. 7-8
ManchesterSept. 26-27	SheffieldNov. 14-15
Liverpool Oct. 3-4	NottinghamNov. 21-22
Irish Oct. 10-11	NorwichNov. 28-29
Hull Oct. 17-18	London.....Dec. 5-6

Times and places of conference will be published in subsequent numbers of the *Star*.

FROM THE MISSION FIELD

Releases—Elder William A. Berry was honourably released August 5 to return to his Stillwater, Oklahoma home. He has laboured in London and Nottingham districts (supervising elder of the latter). After labouring in Sheffield District and serving as London District supervising elder, Elder Frank E. Ellis was honourably released August 17 to return to his Ogden, Utah home.

Transfers—Elder M. Neff Smart was transferred from the British Mission Office to become supervising elder of the London District; Elder Richard S. Tanner was transferred from Manchester District to the British Mission Office to succeed Elder Smart as Y. M. M. I. A. executive secretary, effective August 17.

Elder Kenneth M. Williams was transferred from London District to the British Mission Office August 1; Elder Parry D. Sorenson was transferred August 10 from Birmingham District to

the British Mission Office; Elder Franklin W. Gunnell was transferred from Manchester District to become supervising elder of the Nottingham District.

He Was Puzzled !

A YEAR as circulation manager of the *Millennial Star* has brought before the busy mind and hands of Elder Fred R. Glade more than one teasing problem, but not one quite so baffling as that which arrived at his 5 Gordon Square office last week.

Passing through London on his way from Nottingham to his Stillwater, Oklahoma home, black-haired and genial Elder William A. Berry called at Elder Glade's letter-spread desk with this query: "For two years as a missionary in Great Britain I have been reading the *Millennial Star*. Now that I am leaving these bonny shores I'd like to have you send it on to me in the States. But more than that, Elder Glade, I want to be saved the trouble of continually renewing my subscription. I want to buy a life's subscription. What is your charge?"

"Wait a minute!" Manager Glade gave one of his characteristic responses. Then, after a few minutes of chatting, he concluded: "You had better give me a little time to think it over."

Next morning Applicant Berry returned for his answer.

"We have decided . . . yes, finally decided," began Elder Glade judiciously, "that the price of a life's subscription to the *Millennial Star* shall be exactly £1."

Whereupon Elder Berry laid down four green bills on the desk, received his receipt, and became the first purchaser of a life's subscription to the *Star*—so far, at least, as present records show!

Doings in the Districts:

Bristol—Members of the Stroud and Cheltenham branches held a ramble at Painswick on Wednesday, August 5. President Arthur Fletcher of Stroud Branch was in charge of arrangements.

Leeds—Honouring Supervising Elder Ervin M. Skousen, who departs soon for his San Bernardino, California home, a Bradford Branch social was held in Westgate Hall Tuesday, July 21. Elder Skousen was presented with a farewell gift as a token of respect and remembrance of branch members.

Chellow Dene was the scene of a ramble enjoyed by M Men and Gleaners of the Bradford Branch on Tuesday, August 4.

Sheffield—A party of 36 travelled

by bus to Skegness Monday, August 3, on the annual outing of the Doncaster Sunday School children. A social was held Saturday, July 25, in Doncaster Branch hall to raise funds for the trip.

Liverpool—Under the direction of President Emma R. Owens, the Relief Society held a social in Burnley Branch hall Saturday, July 25. Sisters Ruth Elise Mace and Gertrude Horlacher, lady missionaries, directed games.

A sight-seeing excursion to Preston docks was enjoyed by Preston Branch members Wednesday, July 15. Sisters Ruth Elise Mace and

Gertrude Horlacher, lady missionaries, were special guests.

Vines of Gold and Green streamers draping its walls and ceiling, Blackburn Branch hall was scene Saturday, August 8, of a district banquet and social honouring Sisters Elise Mace and Gertrude Horlacher, lady missionaries. Brother Horace Heyes, district Y.M.M.I.A. supervisor, and Sister Dorothy L. Shorrock, district Y.W.M.I.A. supervisor, were in charge. Seventy-four guests heard toasts from Supervising Elder Spencer J. Klomp, District President Fred Bradbury, Brother Hayes and Sisters Mace, Horlacher and Shorrock.

DEATHS

PATEY—Services for Sister Ellen McWilliams Patey, 40, wife of President E. George Patey of Liverpool Branch, were held August 5, in Allerton Cemetery Chapel, with President Joseph J. Cannon presiding. Speakers were President Cannon and Elder Ralph W. Hardy. Musical numbers were furnished by a missionary quartette. Sister Patey has long been a faithful member of the Liverpool Branch. She is survived by five children, Marjorie Ellen, Donald George, Dorothy Joyce, John Widsøe and Eileen Ann. Burial took place in the Allerton Cemetery. Memorial

services were conducted in the branch hall Sunday, August 9, under the direction of Brother David R. Willis.

HARDINGHAM—Sister Ann Hardingham, 60, for many years a faithful member of Burnley Branch, passed away at her Rawtenstall home Monday, August 3. Surviving are six children, four of whom are married, and her husband, Mr. Charles A. Hardingham. She was buried Friday, August 7, in Rawtenstall Cemetery. Elder Spencer J. Klomp dedicated the grave.

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